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July 1960

agazine of United Lutheran Church Men

Cover Comment

THREE LUTHERANS in politics pause on the Capitol steps in Washington to discuss problems of the Christian community in political life: Congressman Walter H. Moeller (D., Ohio), a minister serving his first term in the U.S. House of Representatives; The Rev. Aage Poulsen of Bornholm, Denmark, a minister and candidate for the Danish Parliament; Congressman Ancher Nelson (R., Minn.). Pastor Poulsen is in the U.S. for three months to study parish life in rural America.

Politics in this day and age—indeed, in any day and age—certainly needs the guidance, strength and leadership of sincere, devoted churchmen. We are proud that some men of our faith and persuasion are taking active roles in political life both here and in other countries. There is a deep and genuine need for more men and women to do so.

We were interested, at last month's Central Pennsylvania Synod convention, to meet a young pastor who is campaigning for a seat in the Pennsylvania State Assembly. While all his views did not coincide with our own (and why should they?) he made a most important point for all Lutherans and other Christians to think about:

The church must be heard in the political arena. Extremists in both political parties can well wreck our democracy as we know it if allowed to pursue their ends unchecked. Our "Christian" nation desperately needs the services of more well-informed and prayerful Christians.

We are glad there are some pastors who recognize this need and are willing to do something about it. There are some laymen too, of course, but more laymen must become involved in politics and their civic duty—whether as candidates for office or as ward workers. It shouldn't be necessary for our pastors to assume this extra burden. We pray that laymen will wake up to the glorious God-given opportunity of free men to help mold the world into the kind of place Christ wants it to be.

—G. T.

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The Calling of Everyman Today

by DONALD R. HE

Concluding Dr. Heiges's fourth lecture from "The Christian's Calling," the Knubel-Miller Lectures of 1958.

Vocation outside the household

Everyman is called to live both in the church and in the world. A Christian always wrestles with a double temptation: either to identify himself completely with the world, and thereby lose his soul, or to escape from the world, and thereby disclaim human needs and the divine command. The call of God does not take Everyman out of the world but places him squarely in the world. A Christian knows, of course, that unless he is constantly being transformed by the renewing of his mind through life in the household of faith he will inevitably be conformed to the world and fail to fulfil his vocation there.

At the outset let it be bluntly affirmed that according to our Christian understanding *no man has a vocation in the world unless he has a vocation in the church.* John Smith may have an excellent job, for which he is highly qualified and to which he is completely dedicated, but if God has not called him into the household of faith John Smith has no vocation. Let it be said with equal bl ness that *vocation cannot be equated occupation, although vocation may clude occupation.* In contrast to any limitation let it be affirmed once a that a Christian's vocation includes e facet of his life.

Here is Hans Mueller, a mechanic so happens that Hans is the son of immigrant couple, still living; he has cently become a citizen of the Un States; he is a member of the local l union; he is a registered Democrat; and his wife have been married tw years, and they have two children; house is so located that he has three c neighbors; and he is a member of Paul's Church on Kensington Avenue Han's vocation being a mechanic? at all! God calls Hans into the housel of faith and into his service to be a c petent mechanic, a devoted son, a l citizen, a responsible member of his l union and his political party, a fait husband, a wise father, and a good ne bor. His vocation includes all these

ished relationships as well as all the ıal relationships that vary from day lay.

n all these relationships Everyman is ed to glorify God. If "the heavens are ing the glory of God" (Ps. 19:1), cer-ly Everyman should "ascribe to the d the glory due his name" (Ps. 96:8). d this is accomplished not only by ıging an offering and coming into his rts "to worship the Lord in holy ıy," but by doing everything to the ry of God (I Cor. 10:31).

What does the glorification of God ın, then, in terms of Everyman's voca- outside the household of faith?

. *A Christian's vocation is to glorify d by being of service to all men re-dless of their status.* A Christian is ed not only to minister to those of the sehold of faith but also to serve all ı—Jew and Gentile, black and white, erican and non-American. Everyman's ıtion in the world is to translate the of love (Luke 10:27) into "spe-s."

ı this regard Everyman's vocation is ɔed by the need of his neighbor. And includes the total need of the neigh-An escaped victim of totalitarian ter-sm needs to have his wounds cared but the matter does not end there. ing lost all his material resources, he ls food and shelter, but the matter not end there. After he has re-red his health he needs work to do e is to maintain his self-respect and his obligations in society, but the er does not end there. Even though s meeting his obligations to society er a fashion, perhaps!), he still needs ɔme to terms with his Creator, and now the peace which passes all un-tanding. Everyman's vocation is to his neighbor meet all these needs, and this involves the whole range of service from social welfare to evangelism. In the words of Paul as addressed to the Corinthians, "under the test of this service, you will glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them [the saints] *and for all others*" (II Cor. 9:13).

Everyman is called to serve his neighbor not only through his monetary contributions and through his personal action on behalf of his neighbor's welfare; he is also called by God to serve his neighbor by acting responsibly toward the structures of society. In other words, service to all men involves not only social welfare but also social justice. His vocation lays upon him, for example, a responsibility both for the victims of totalitarianism and for totalitarianism itself. "This means," in the words of Joseph Sittler, "that the will to help must devise the means to help in ways determined by the actual collectivities within which men are deepeningly involved, and within which interdependency relates each man to all men by a thousand cords. Needs that are shaped by structures must be met by help that also is structured."[1] Everyman is called to work for justice, because "justice is a primary instrument of love and a field for its operations."[2]

The relationship of social welfare and social justice within Christian vocation is clearly and succinctly expressed in several of the theses of the Third Assembly of the Lutheran World Federation, as, for example, theses four and five of Section IV:

> Thus we are called to translate love and compassion into the structures of justice. In matters of civil liberties and racial integration, of concern for the uprooted and for people

[1]Harold C. Letts (ed.), *Life in Community* (*Christian Social Responsibility* III) (Philadelphia: Muhlenberg Pr., 1957), p. 30.
[2]*Ibid.*, p. 32.

in areas of rapid social change, and of care for the mentally and physically disabled, our love fails if it does not materialize in recognition of human rights.

Where justice falls short in the complexities and the brokenness of our human endeavors, there especially the Christian finds his calling to follow his Lord in service and suffering. Freed by Christ and quickened by the Holy Spirit, he exercises the inventiveness of love.[3]

At this point something must be said about Everyman's responsibility for his own physical and mental well-being. Three perversions must be identified and rejected. *First,* there is the view that since we are saved by grace, and only the soul is of importance anyhow, what we do with our bodies is of no great consequence. *Secondly,* there is the view of the medieval church that bodily discipline is an instrument of salvation: to fast, to scourge onself, to wear uncomfortable clothes, and to sleep in even more uncomfortable beds accrued to the Christian's celestial credit. *Thirdly,* there is the view of the physical culturists and the intellectual purists that a perfect figure and a razor-sharp mind are their own justification, i.e., figure for figure's sake and mind for mind's sake. Over against these perversions stands the biblical view: in his vocation Everyman will care for his body and mind as a craftsman cares for his tools.

2. *A Christian's vocation is to glorify God by making the best possible use of the gifts God has given him.* This is applicable, of course, to the use of gifts within as well as outside the household of faith. Everyman should use his special endowments in both realms. In fact, to draw the line between the sacred and the secular is frequently very difficult.

John Sebastian Bach wrote all his music *sub specie aeternitatis.* He did compose to please his benefactors, c win the plaudits of an audience or congregation. At the top of each s he put two sets of initials: SDG—*Deo Gloria,* to the glory of God al and JJ—*Jesu Juva,* help me, Jesus, Albert Schweitzer points out in his g work on Bach, these initials were to no mere formulas. "Music is an ac worship with Bach. His artistic act and his personality are both based on faith. . . . All great art, even secula in itself religious in his eyes; for the tones do not perish, but ascend to like praise too deep for utterance." Bach's own words, music "should hav other end and aim than the glory of and the re-creation of the soul; where is not kept in mind there is no true mu but only an infernal clamour and r ing."[4]

Bach is an excellent example o Christian who in his vocation uses gifts to the glory of God both in church and in the world. Whether on listening to the *St. Matthew's Passion* to the *Brandenburg Concertos* the m seems to "ascend to God like praise deep for utterance." One senses unm takably the dimensions of depth height; one becomes aware of a fra of reference whose parapets are in e nity.

Well, someone may be thinking, th true enough for Bach, but what ab more ordinary mortals? What ab Christians whose gifts are in fields s as construction, industry, farming, m cine, government, the fine arts, teachi How can these persons use their aptitu their skills to the glory of God? Thi perhaps the most difficult question in

[3]*Messages of the Third World Assembly,* Section IV, theses 1-5 (Minneapolis: Augsburg, 1957), pp. 113-14.

[4]Albert Schweitzer, *J. S. Bach,* trans. by E Newman (London: Black, 1911), I, 166-67.

M NTIRO, widely-publicized African Lu-an artist, stands alongside one of his ntings now on exhibit in the United es. Ntiro and his wife are currently ting in the U.S. under a grant from the negie Corporation.

sideration of vocation in the workaday ld. There are no easy answers: in fact, nany points there are no answers—at t not yet. Some things are clear, how-r, and need to be said.

For one thing, Christians engaged in struction, industry, farming, medicine, ernment, the fine arts, teaching are *ed to glorify God in and through these ds* and not merely in peripheral ways, is, in ways which have no necessary nection with the fields themselves. e teaching. Here is a Christian who is rofessor of sociology. Note that I did refer to him as a "Christian teacher." s would have been a misnomer because has neatly divided his life into two partments. As a Christian he feels he is discharging his responsibilities shering once a month at First Church, serving as adviser to the campus religious council, and by being available to his students for counseling. When he enters the classroom, however, he leaves his Christian faith behind and becomes a naturalist! A Christian whose lifework is teaching cannot fulfil his vocation unless he glorifies God in and through his teaching. To glorify God his scholarship must, of course, be sound and his pedagogy effective; but, beyond that, his teaching must be within a discernible Christian frame of reference.

A second thing that needs to be said about a Christian's making the best possible use of the gifts God has given him is this: *piety is no substitute for competence.* The point has already been implied but it must be made explicit. It is not enough that a Christian engineer be "sincere," a faithful member of St. John's Church by the town hall, and a leader of family worship in his home. A Christian engineer will not glorify God unless he is technically proficient. All the prayers of himself, his family, and St. John's congregation cannot be counted on to save the suspension bridge he designed from collapsing into the river if he has not provided adequately for the stresses and strains of a one-hundred-mile-per-hour wind! Not to be competent is both an affront to the Creator who endowed him with gifts and a callous betrayal of his neighbors whom he is called to serve in love.

Closely related to the question of competence is the matter of *integrity,* especially in the arts and crafts. God's creative gifts can be used to his glory only if the work of artists and craftsmen reveals an essential honesty, an inner truthfulness. God desires "truth in the inward being," as the psalmist says (51:6), and without this truth in the arts and crafts God is not being glorified. The creative

gifts bestowed by God are so easily and so frequently prostituted to ignoble ends. When artists and craftsmen create what the public wants rather than what they know is sound; when they use their gifts to produce what will sell rather than what is honest; when they yield to pressures for that which is cheap, artificial, and hollow—then is integrity forfeited, and the Christian who yields to such temptations has to that extent failed in his vocation.

3. *A Christian's vocation to glorify God must be grounded in God's command and renewed by his grace.* To put it another way, only by divine command and by divine grace can a Christian have a vocation in the world. Here we are deeply indebted to Luther for establishing the only basis upon which Everyman can be in the world and not of it. Let us recall his concept of the two realms (cf. pp. 50-51).

A Christian lives in two realms, in two dimensions—the dimension of grace and the dimension of law. In the *realm of grace* Everyman is given the pure righteousness of Christ and the unqualified freedom of the sons of God. This is the realm of absolutes, the dimension of perfection. Here the only compulsion is the constraint of the love of Christ. In the *realm of law* only "civil" righteousness can be realized, and Everyman's freedoms are severely limited. This is the realm of relativities, of compromise, of rough justice. Without external compulsion anarchy would prevail. Both realms belong to God, and to both the forgiven sinner belongs.

As Everyman seeks to fulfill his vocation outside the household of faith he must remember that he really is in the world. He must accept his place in the orders of creation and be subject to the compulsions of these orders. Wha more, as Everyman seeks to serve his lows in the structures of these order will be required to effect compro (viewed in the light of absolutes) greater evil may not prevail.

Therefore, it is affirmed that E man can play his role in society, especially in the political and econ orders, only because of the comman God and the grace of God. On the hand, it is God's will that the order creation be maintained, and that Ev man accept his proper share of respo bility to uphold these orders. On the o hand, when Everyman in governmen in industry commits evil that greater may not prevail the evil done is still and must be forgiven if Everyman i live also in the realm of grace. The giveness of God not only cleanses hands of his servants doing his work the world; it also "lets loose" in the w through these servants fresh streams renewal and creativity.

One of the great contributions wh Gustaf Wingren has made to our und standing of Christian vocation is at point. Although he demonstrates in a m terful way the necessity of distinguish between the two realms, he writes as lows:

> Love born of faith and the Spirit effec complete breakthrough of the boundary tween the two kingdoms, the wall of parti between heaven and earth, as did God's in nation in Christ. . . . Faith transfers to the freedom from law it had in heaven, so love on earth carries with it faith's own f dom from law. . . . God descends from hea and transforms the earth, now here, now th as faith and love appear through the chur preaching of the gospel, through the spiri realm. The task of the church includes a tinuing renewal of the worldly orders, a ne ending alertness in all vocations, from princely to the meanest labor.[5]

[5]Wingren, *op. cit.*, pp. 46-48.

eryman's exercise of his vocation is much of the time pedestrian, mo- ated by obligation and mellowed by the ine consolation; but when the flame faith burns brightly and the Spirit aks through the crust of routine ex- ience then his vocation takes wings l each moment is transfigured with joy. To summarize: Everyman's vocation side the household of faith gives him his perennial task the glorification of d in every facet of his life. It sum- ns him to glorify God through loving vice to all men; it challenges him to ke the most fruitful use of the gifts d has given him; and it equips him divine command and grace to be effec- ly instrumental to God in the realiza- n of his purposes for the whole crea- n.

Living in vocation

We come finally to the questions: How can Everyman live in his vocation? How can his vocation come alive for him? How can his call from God lay hold upon Everyman in such a compelling way that his whole existence is transformed? Here are five simple but basic suggestions addressed not to the unbeliever but to *Everyman who is already a member of the household of faith and yet for whom vocation is unreal.* They are addressed to him who can honestly confess: "the Holy Ghost has called me by the Gospel . . . even as He calls, gathers, enlightens, and sanctifies the whole Church." And they are addressed to Everyman personally.

1. *Be a faithful member of the household of God.*

Here your vocation began, and this is

OTESTANT Radio & TV Center in Atlanta, Ga., the largest distributor of non-com- rcial sustaining time religious programs in the world, last year released more than 200,000 the air" broadcasts. Speaking at a recent Advancement Program dinner, Dr. Frank ıbach, founder of the World Literacy Movement, predicted that through the spiritual l technical resources of the half-million dollar center and its plans to use Video Tape anta might well become the center of the worldwide attack on illiteracy. Protestant Radio TV produces the Lutheran Series of the Protestant Hour with Dr. Edmund Steimle and Wittenberg University Choir.

where it must take roots and grow. The sense of vocation is strong in proportion to the strength of faith, and faith is fed by Word and sacrament. Without the Word of forgiveness and the sacramental fellowship in the family of Christ faith will wither like a plant deprived of water, and the sense of vocation will grow dim. Living vocation means constancy in the hearing of the Word and in the reception of the Sacrament of the Lord's Supper.

It also means accepting your responsibilities within the household of God—to love and honor members of the family of Christ, to minister as you can to their several needs, and to share with them the mission of the church to make Christ known to the end of the earth. As you fulfil this part of your vocation within the household of faith, you may expect to see your vocation outside the household of faith take on meaning and power.

2. *Respond in obedience to the claims God makes upon your life.*

You know very well some of the claims God is making upon your life at this moment. Respond in obedience! God's call will be heard in more and more of your activities and relationships as you respond in obedience to those claims which are now unmistakably clear. If you are obedient in one task God will call you to another task, and as you are obedient in many tasks assurance of vocation will grow. But how does God reveal his will for each member of his household? How does he make his claims known?

Einar Billing would reply that God reveals His will in the forgiveness of sins. "It is worthy of note," he says, "that the forgiveness of sins gives not only the motive and power to accomplish a deed already planned, but it gives first of all the deed itself, that is, clarity as to what deed God desires of me."[6] Gustaf Wingr would reply that God makes his cla known in the context of persons a events in which we live. This is the v he puts it: "God does not come to m in thoughts and feelings which well in him when he isolates himself from world, but rather in what happens man in the external and tangible eve which take place about him."[7] Whetl God lays his claims upon you throu the forgiveness of sin or through peo and events (and he does both!), o dience is a condition of your continui to hear his voice.

3. *Rejoice in your present station life but don't accept it is final.*

Although your station in life may far from ideal, be grateful that you have a place in God's world and that has given you neighbors to serve. On t other hand, never regard your station life as final. Christians live in a dynam world, and serve a creative God. Just we are pilgrims on earth, so we are p grims in our stations in life. Some statio are more stable than others but the st bility of no station is absolutely assure The phenomenon of physical mobility America gives new meaning to the a cient word, "Here we have no lasti city" (Heb. 13:14)! As the world's nee change, and as your qualifications chan (for better or for worse), the shape your vocation in the world is subject change. What God wills for you tod may not be what he wills for you t morrow.

Therefore, both acceptance and ope ness are necessary if your vocation is remain alive. You must accept your pre ent station and, so far as possible, live

[6] *Our Calling*, trans. by Conrad Bergendoff (R Island. Augustana, 1951), p. 24.
[7] Wingren, *op. cit.*, p. 117.

o the glory of God; at the same time, u must be open to the call of God to ve him in new ways or in different cumstances. Part of this openness is stant willingness to prepare yourself service more fully commensurate with ur God-given talents. If you are now a dent remember that preparation in it- f is just as much vocation under God being the physician you hope some- to be. Stations may change, but voca- n is continuous. A Christian may leave station but he cannot leave his voca- n—and still be Christian!

4. *Grow in your knowledge of your- f and of the various fields of your vo- ion.*

God gave you your vocation but he did give you (by revelation!) the factual owledge necessary to translate your call- into effective action both within the usehold of faith and outside the house- d. In all the roles you are called upon play—be it that of engineer or of ther or of husband or of citizen— are under obligation to equip your- to play the roles well. Failure to do may very well result in a state of con- ion and uncertainty regarding your ing. Growth in knowledge about the ious fields of your vocation should al- ys be accompanied by a comparable wth in knowledge about yourself. If r understanding of yourself is super- al or inaccurate, your whole vocation take on a semblance of unreality.

This mandate applies also to the young n or woman wrestling with the prob- of what his or her lifework ought to To participation in the community of evers, obedience to the divine com- nds, and gratitude for opportunities of nediate service should be added careful uation of personal aptitudes and of nan needs. Testing, consultation with experts, and study of possible fields of labor all have their proper places in the unfolding of divine will for a person standing on the threshold of life. No Christian will ever regard these techniques as being autonomous, as alone constituting sufficient guidance, but they can be used by God to help reveal his purposes. To neglect them would be as irresponsible as the attempt of a surgeon to perform a difficult operation without making use of the best available instruments.

5. *Pray for God's guidance and help in every aspect of your vocation.*

Prayer is, of course, no substitute for obedience to divine commands. If you are not responding daily to the unmistakable claims God is making upon your life the feeling of unreality about your vocation will not be remedied simply by praying. On the other hand, obedience divorced from prayer degenerates into mere legalism, and legalism is just about as deadly as disobedience. The common temptation of the Christian is to make his decisions and to attempt to carry out his plans without bothering to consult the King of creation either because of sheer indifference and lack of faith or because he is consciously or unconsciously evading God, whose commands he would rather not hear.

If you believe that God is, that he cares, that you are a member of his own household by virtue of his personal call, then how ridiculous it is that you should hesitate to speak with him frankly about your vocation. "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened" (Luke 11:9-10). This is the promise of your Lord!

Living in vocation, then, is living in the household of God, the family of Christ, the Holy Catholic Church; it is living in obedience to God in all things, both great and small; it is living in gratitude for what God has given and in openness for whatever he has in store; it is living in commitment to grow understanding of self and of one's fi of service; it is living in the posture prayer so that God may always have access to the innermost soul. So to is to know with exceeding great joy vocation God has in store for Everyn

ULCM Honorary Life Memberships

April and May 1960

Central Pennsylvania
Andrew G. Charles Jr., St. Mark's, Lancaster
R. J. Coleman, Salem Lutheran, Lebanon
Paul D. Heilman, Hill Lutheran, Annville
Ralph H. Kreider, Hill Lutheran, Annville
The Rev. Henry G. Spangler, St. Paul's, Lititz

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Virginia
Ronald Fisher, Virginia ULCM
Harold Fuller, Virginia ULCM
Roger Kluttz, Virginia ULCM

troducing Jack Oetgen, ew Executive Secretary

J. H. Oetgen

ACK H. OETGEN of Atlanta, Ga. took r his new duties as Executive Secre- of ULCM on June 1. Because of his ve service in the ULCA and its men's iliary, many across the church already w "J.H." and are familiar with his ings and goings.

or those who don't know the man has taken over Howard Logan's at the Lutheran Church House, we ent this brief biographical sketch.

Oetgen was born 42 years ago in nnah, Ga. Reared at Bethesda Home Boys, the oldest orphange in America, attended Savannah High School and fington Business College.

During World War II he joined the Naval Reserve and served as a Yeo- First Class with the Director of al Officer Procurement, 6th Naval rict, Commander Utility Wing At- ic Fleet, and Utility Squadron 16 at ntanamo Bay, Cuba.

Engaged in the insurance business since 1936, Oetgen established an agency which bears his name in 1950.

The new executive secretary is a member of St. Matthew, Atlanta, the Rev. Karl F. Suhr, pastor. He formerly communed at Redeemer, Atlanta, where he served on the church council for six years, was president of the Brotherhood on several occasions, and was a member of the choir.

He is a member of the ULCA Board of Social Missions and has held numerous committee appointments in the Georgia-Alabama Synod. He also is a former director of Lutheridge.

Active in men's work of the United Lutheran Church since 1948, Oetgen has been vice president of the international ULCM for the past four years, director of evangelism, and a member of the

church-wide auxiliary's study committee. He was a contributor to the ULCM Handbook and served two terms as president of his synodical unit.

A civic leader, too, he is a former lay vice president of the Atlanta Christian Council and at present a member of its executive board. He is on the board of directors of the Atlanta Union (Rescue) Mission, and is a boy scout troop committeeman. He also is keenly interested in the Protestant Radio & TV Center in Atlanta and played a key role in effecting the ULCA's association with the center's work. During the Korean War, Oetgen served as co-chairman of the Korean Clothing Drive for Atlanta.

He is married to the former Mary Beam of Shelly, N. C. The Oetgens are parents of one son, John David, age 5.

BPE Teachers Conference At Waterloo This Year

"What does my faith have to do with my work?" is the question posed at the 1960 Conference for Public and Private School Teachers at Waterloo College, Waterloo, Ontario, August 6-13. The tenth annual conference is sponsored by Boards of Parish Education of the ULCA, Augustana, Suomi and AELC.

Seven outstanding teachers representing the fields of education, Bible, theology, and worship will conduct the daily program. Attendance is limited to public and private school teachers, school superintendents, principals, supervisors, counselors, nurses, coaches, and other school officials.

Interested persons should write to Dr. S. White Rhyne, director, who is executive secretary of the ULCA Board of Parish Education, 2900 Queen Lane, Philadephia 29.

Book Review

THE NATURAL SCIENCES AND THE CHI TIAN MESSAGE by Aldert Van Der Z The Lutheran Studies Series. Volu One. T. S. Denison & Co., Inc.: Min apolis. 259 pages. $4.50

Certain parts of this book are fran very much over the reviewer's head. Ot parts seem irrelevant in the light the purpose of the book. The title of book, too, is somewhat misleading as author lays greater stress on the physi sciences than on the biological scienc In spite of all this, the book is v worthwhile to a clergyman and will lik be of more value for the scientist.

This book seeks to show that the di culties shared by scientists and th logians are due to a misunderstand which could be obviated if each gro would not try to harmonize the findi of the respective fields with one anot but, rather, show that the one comp ments the other. It deserves then a w distribution and ought to go into hands of the theologians who are int ested in the natural sciences, particula physics and astronomy, and into the har of the natural scientists who have found the Christian faith relevant to and its problems. The distinguished e tors of this first volume in the *Luther Studies Series* should be urged to c tinue this difficult but important work

—Benjamin Lotz, Susquehanna U versity, Selinsgrove, Pennsylvania

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Only Possible World

We are not living in the best of all poss worlds, as the Pollyannas insist, but we are li in the only possible world. And, so long as t is even one Washington or one Lincoln in a tury, we have more cause for rejoicing at G goodness than for reviling man's imperfection.

—Sidney J. Ha

Views from Headquarters

HOWARD L. LOGAN, *Retiring Executive Secretary*

low does one express his appreciafor the privilege of serving in an ortant area of the church's program? ave thought a good deal about this stion because I have been accorded a great privilege of serving as Execu- Secretary of the men's auxiliary of great church. I suppose the best way express this appreciation is in saying nk you" to God for the opportunity. prayer has been that God would bless work of the ULCM and improve and ease its effectiveness in the life of the ch. And further, that the Holy Spirit nt continue to guide and direct the k of my hands and mind in the leader- of ULCM. Thank you, God, for g me in these past four and one-half s in the service of the men's pro- n of the United Lutheran Church.

Not only have I had a privilege in this of service but I have come to know nately a number of very dedicated . It has been a constant source of uragement to me to observe hundreds excellent men giving of their time, nt and resources for the men's pro- n of the church. I shall miss these very much and I thank God for n. I do hope that they shall continue ive leadership to the men's program very level of organization. As I leave post I rejoice in the many friends I have made as Executive Secretary JLCM.

One of the responsibilities in connection with the position I am leaving is that of having to travel across the synods of the ULCA. This can and does lose much of its glamour even with jet airplanes. One of the joys of travel is meeting so many of the pastors of the church. We have a very fine corps of alert pastors and I rejoice that I have had the opportunity to know so many of them. Every so often a layman will tell me about the disinterest of the pastors in the men's program. My own experience has been that every pastor I know would be delighted to have a men's group in his parish—if the men themselves really wanted such a group.

Part of the privilege of serving has come in the close association with the leaders of the United Lutheran Church in America and its synods. Our church has a wonderful team of co-workers in the church headquarters at 231 Madison Avenue, New York, and 2900 Queen Lane, Philadelphia. Each is interested in the work of the other. Each gives himself unstintingly to his own task. This kind of dedication has been a great inspiration to me.

May I invite you to look forward to the articles which shall come in this section from J. H. Oetgen who succeeds me in this office. I look forward to the opportunity to greet each of you across the miles and years.

NEWS of Men and their Activities

With 100 men present the *Maryland* Synod ULCM held its first convention at the new campsite of the Maryland Synod near Jeffers, Md. President Earl Luckabaugh was reelected. ULCM President Mauney represented the churchwide auxiliary at the convention. The Rev. W. C. Huddle of Williamsport, Md. was convention chaplain and Synod President Frank Fife installed the officers.

* * *

Rocky Mountain Synod ULCM held two district retreats in May. The North-

PRO DEO et Patria awards were given recently to Robert Mollers and Jeffery Miller at St. Luke's, Chicago, by Dr. Armin G. Weng, supply pastor and president of Chicago Theological Seminary. In photo: Scoutmaster Robert Riechter; John Mollers, father of one winner; Scout Mollers; Dr. Weng; Explorer Scout Miller; his father, Edward Miller.

ern District met jointly with the men the Augustana church at Peaceful Va Lodge near Boulder, Colo. The the was "The Master's Mandate for Mod Men." The Southern District Retreat held at Cloudcroft Lodge in New Mex

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Texas-Louisiana ULCM announces its Mission Loan Fund has reac $7000. This has come from a small n ber of congregational ULCM units. Southern Conference ULCM met at John's, Goliad. The Eastern Confere met at South Houston with Warren Id synodical ULCM president, as the speal The synodical ULCM convention is sch uled for Cuero, Texas on October 29

* * *

New York & New England Synod ULCM met at Buffalo recently. An e May report of the Dr. Frederick R. K bel Memorial Fund of the men's synod auxiliary had reached $600. This is u by President Alfred L. Beck for his c fidential fund and for the promotion boy scouting. Scholarships will be gran to boy scouts to attend the Jamboree July at Colorado Springs.

* * *

Indiana ULCM held its annual Me Retreat at Camp Lutherwald in Ju Robert C. Long, dean of students at W tenberg University, was the retreat lead

LIEF MEASURES for Chilean earthquake victims were discussed last month at a White ıse Conference by, seated: Gil Blackford and Miss Betty Richardson of Church World vice; General Alfred Gruenther, president of the American Red Cross; President Dwight Eisenhower. Standing: Dr. Paul C. Empie and the Rev. Ove R. Nielson of the National heran Council; James Rice, United HIAS; James Norris, Catholic Relief Services; Elder ion E. Romney, Church of Jesus Christ of Latter Day Saints.

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theme was "Christ is the Answer." Northwest District ULCM met at t, Mishawaka recently and heard the . Arthur Abplanalp of Elkhart.

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Jew Jersey ULCM met at Upsala Col- in East Orange. Upsala is a college the Augustana Lutheran Church. A ure of the convention was a series of upational Discussion Groups. The ers for these groups included: Levi r, ULCM officer; Dr. William Stover; ry Beisler, former treasurer of the CA; and C. Julius Gross. Lamb Award entations were made to William cken of Jersey City and Carl J. Seifling of Camden. William Blohm of Jersey City was elected president.

* * *

Wisconsin State ULCM held its annual retreat at Pine Lake in June for men of the Northwest and Wartburg Synods. The retreat leader was the Rev. E. E. Belter of Racine. Lee Goodman of Fox Point was the dean and Mike Reichert of Menasha was assistant. Considerable activity has been generated by the Contact Man Program of the Wisconsin State ULCM. Bob Keown of Elkhorn is president. Dwight Francis is in charge of the CMP.

* * *

Canada Synod ULCM sponsored its

annual Lutheran Rally at Edgewood Park in June. The Rev. Clifton Monk was guest speaker. A number of congregational men's units were responsible for specific phases of the program. The Laymen's Retreat at Pigeon Lake will again be held in September. The Rev. Rufus Cornelsen of the BSM Department of Social Action will be the leader. Trinity, New Hamburg recently organized the men of the congregation into a ULCM unit. The executive committee of the synodical ULCM entertained the graduates of the Waterloo Seminary recently.

* * *

Michigan Synod ULCM met at Allen Park and elected Leonard Noechel of the host church as its new president. Attending the convention were representatives of the Augustana Churchmen and of the Suomi Synod churchmen. A special part of the budget adopted allots a sizeable sum for the synodical camp at Gun Lake. Synod President Frank Madsen installed the officers. Howard Herter, member of the ULCM (ULCA) Executive Committee, represented the auxiliary.

* * *

The ULCM of the *Ministerium of Pennsylvania* was in charge of the laymen's program at the synodical convention at Buck Hill Falls. More than 400 persons attended the meeting at which Executive Secretary Logan spoke of the "Role of the Laity." Logan was presented an Honorary Life Membesrhip in the ULCM by the synodical ULCM. The annual pilgrimage to Mt. Airy Seminary is planned for Sept. 17. The synodical ULCM convention is scheduled for Christ, Oreland, Sept. 24.

* * *

The Conference ULCM units of the *Central States Synod* held meetings following the Executive Committee meeting

ON THE OTHER FOOT! Last month t pages showed their readers a photo of U Treasurer Edmund F. Wagner congratula President Franklin Clark Fry on being re nized with a marble plaque at New Y new Interchurch Center. Above, Dr. Fry gratulates Dr. Wagner on his recognitio means of a bronze plaque in the same b ing. Dr. Wagner, one of three laymer recognized, is president of the $20 mil center's board of trustees.

of the ULCM in Omaha. At the No east Conference, Alvin Weitzenkamp elected president. At Central Confere Max Schackneis was selected as the president. Harry Lee is the new presi of the Northwest Conference. The So east Conference president is Ralph D ler. Marvin Johnson, president of Central States ULCM, was appointed rector of Evangelism for the ULCM President Mauney.

* * *

The *Illinois* Synodical ULCM has

unced plans for its 1960 convention ich will be held at St. John's, Sterling Sept. 24. The banquet speaker will be icago Seminary President Armin ng. Program plans are being devel- d by President Clifford Cavanagh.

* * *

The *North Carolina* Synod convention proved plans for the ULCM of that od to employ a full time executive retary. This matter has been under con- eration by the synodical ULCM execu- committee for some months. It is pected that a clergyman will be called his post. All graduates of the Southern inary coming from the North Caro- a Synod were presented with ULCM ndbooks and an Honorary Membership the ULCM.

* * *

At the annual Spring Banquet of the *nnesota* State ULCM at St. Paul, Har- Thompson of Red Wing, Minn. was cted president succeeding Chuck Brit- s. The speaker was Dr. Robert Hol- n ,an Augustana member of the JCLU. e Men's Retreat at Green Lake is eduled for August 19-21.

* * *

The former Reading Conference CM of the *Ministerium of Pennsyl- ia* held its 27th Annual Banquet at Luke's Lutheran Church, Reading, Rev. Samuel Jaxheimer, pastor. Greet- s were brought by the deans of the tricts now comprising the former ding Conference. The speaker was the etary of the Ministerium and adviser the synodical ULCM, Dr. Charles ick.

* * *

The Central District ULCM of the *ryland* Snyod held its Spring Dinner Evangelical Lutheran Church, Woods- boro, Md., with District ULCM Presi- dent Bob Smith presiding. The Rev. Roland Renkel of Chambersburg, Pa. was the speaker. There were 13 churches rep- resented and participating in the annual business meeting and election of officers.

* * *

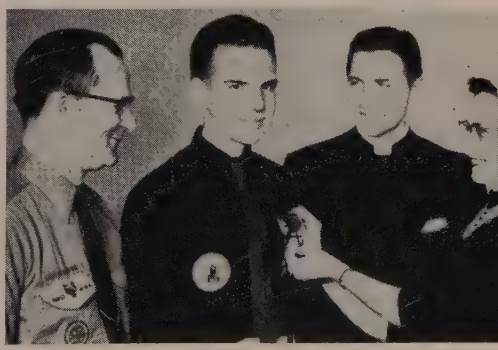
The ULCM meeting of the Kutztown District of the *Ministerium of Pennsyl- vania* was held at St. Paul's, Fleetwood, the Rev. Martin Rothenberger, pastor. Allen Romig presided in the absence of President Robert Stitzel. This unit meets every other month.

* * *

The Rev. Paul Wasmund, member of the ULCM *Scouting* Department, recent- ly celebrated the 25th anniversary of his ordination. Pastor Wasmund serves Trin- ity Lutheran Church, Middle Village, N. Y. He is also scout director of the New York and New England Synod and a recipient of the Lamb Award.

* * *

A breakfast for Lutheran leaders of scouting was held at the *National Council* meeting of the BSA in Washington. The



EAGLE Scout Kerry L. Weinhold received the Pro Deo et Patria award in April at St. Luke's, Reading, Pa. In photo: Herbert M. Reinsel, institutional representative; award winner Weinhold; Pastor Samuel C. Jax- heimer; Mrs. Frank J. Weinhold, the scout's mother.

breakfast was sponsored by the Lutheran Brotherhood Life Insurance Society and presided over by the Rev. Frans Victorson, chairman of the National Lutheran Committee on Scouting.

* * *

Just so you are aware that some people in the U. S. have money, let us report that in a recent financial campaign for Harvard College there were 15 gifts received in amounts between one and five million dollars. There were 115 gifts received in amounts between $100,000 and $1,000,000. How long is it since you have heard of a million dollar gift to a church? More than $82 million was raised by Harvard.

* * *

A former officer of the ULCM (ULCA), Martin McGrory was elected president of the Federation of Lutheran Clubs at its meeting in Pittsburgh. "Mac," as he is affectionately known in ULCA circles, hails from Washington, D. C. He is a member of Luther Place Memorial Church in the capital city. A former marine, he served in both World Wars. McGrory was converted to Lutheranism from Roman Catholicism in 1930. He was given the award of "Lutheran Man of the Year" by the Federation.

* * *

Evangelical laymen are discussing the possibility of launching a Christian University in New York City at a cost of $20 million. The National Lutheran Council in the last twelve years has loaned more than $4.5 million to 59,000 refugees—of which 85% has been repaid. Giving in five Methodist Conferences in Texas is reported up 250% between 1946 and 1958.

* * *

The Rev. Lester M. Utz, member of the ULCM Executive Committee, was recently elected president of the Southwest Conference of the Central S[ynod]

* * *

Western Canada Synod ULCM [held] its annual convention in Edmonton [re]cently. Reelected were all officers inc[lud]ing President Carl Hennig. The UL[CM] at Faith, Edmonton built partitions [for] the Church School. St. John's, Edmon[ton] ULCM recently completed a Visita[tion] Project similar to the Kings Men Crus[ade]

* * *

The ULCM at St. John's, Hagerstow[n] Md. recently held two very import[ant] meetings. The first was a meeting on [the] subject of Christian Wills. The [film] "Treasure in Heaven" was used. This available from the United Luther[an] Church Foundation. The other meeti[ng] was a congregational Family Night P[ro]gram for which more than 300 w[ere] present. The spark plug of this group Don Haynes, the president.

* * *

John M. Holling of Redeemer, Ch[ar]leston, S. C. recently completed a five-y[ear] perfect attendance record at church co[un]cil meetings. He was chairman of church council for a portion of [the] period. Mr. Holling is also president the congregational ULCM.

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The Eastern Conference of *Texas & Louisiana* Synod ULCM met at Prince of Peace, South Houston, Texas on May 1 with Past President Harry N. Redeker presiding. Guest speaker was Warren Davis, president of the synodical unit. Pastor Paul Schmiedel of Holy Trinity, Houston, who is the synodical ULCM sponsor of Men, spoke briefly on the Christian responsibilties of men of the church.

Walter Wilmuth of Prince of Peace church was elected conference unit president for the coming year. Special guests were Vice President L. Nagle of the Texas & Louisiana ULCM, and Carl R. Johnson, first president of the conference ULCM.

* * *

Graduates of *Southern Seminary* and their ladies were guests at a United Lutheran Church Men briefing dinner in Columbia, S. C., on May 5. All 26 seniors were presented with ULCM Honorary Memberships and ULCM Handbooks.

Past President B. T. Bodie served as master of ceremonies and President Torrey Mauney urged the new pastors to begin as good executives and make use of all congregational activities and auxiliaries. Presentations were also made by Harry Arndt, North Carolina ULCM president; Arthur L. Whitener, Virginia ULCM president; and Carl Keen, South Carolina ULCM president. William Johnson, president of the seminary's senior class, responded for the group.

* * *

A special meeting of the *Pennsylvania Consisterium* ULCM executive and evangelism committees was recently held at Allentown, Reading, to explore laymen's responsibilities in winning souls for

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Christ. This basic truth was underlined: Evangelism is a continuing year 'round concern which requires an understanding of the church and dedicated laymen committed to a program of "telling the good news." The committees are mapping plans to cooperate with pastors in Evangelism Visitation Programs and have set a date for another meeting to stimulate synodwide activity.

* * *

Jan Erteszek, Los Angeles manufacturer, recently made this statement: ". . . Business management's responsibility is primarily a sacred Christian trust. A new dynamic concept of life is necessary to fulfill this trust."

* * *

Samuel Weicker, who writes a column in the *Canada Lutheran* for ULCM, states: "The church has only two fundamental functions—to strengthen those who are in it, and to win those who are outside." This is well put and Sam goes on to give a boost to the King's Men Crusade.

* * *

A very interesting transfer of books was recently approved. The *Sutro Library* from its housing in the San Francisco Library was moved to the Jesuit University of San Francisco Library. The move was ruled legal by Superior Judge Gerald M. Desmond. The interesting fact

is that the Sutro Library contains a number of original manuscripts by Martin Luther. The Sutro heirs indicate they do not intend to appeal the ruling.

* * *

It isn't often that comparisons can be made which are almost 500 years old, especially in the area of contributions. The book *Philanthropy in England, 1480-1660,* by W. K. Jordan, states that 53 percent of all gifts in England in the period 1490-1510 went to religion. In 1959 in the U.S.A., 50 percent went to religion. Mr. Jordan states that for the same period in England gifts to education represented 25 percent of all contributions. In the U.S.A. last year 15 percent went to education.

Newspaper Mats Available From ULCA Dept. of PRT

A new series of newspaper advertising mats has been produced by the ULCA's Department of Press, Radio and Television. The entire series of 18 mats is available without charge to all congregations of the United Lutheran Church.

"Lutherans Believe," the theme of the new series for 1960-61, was developed and prepared by the Rev. Richard L. Peterman, former newspaperman who is stewardship secretary of the Illinois Synod.

The mats, all of uniform size (two columns wide by six inches deep), are designed for congregational paid advertising or to be run in cooperation with other Lutheran churches in an area. Space is provided for sponsors' credit line. Orders should be placed directly with PRT at 231 Madison Avenue, New York 16.

New Lutheran Film Is In Production

Location filming of the second ma Lutheran feature motion picture beg this month in Germany. Tentatively tit "In My Father's House," the new film concerned with church-state tensions communist East Germany.

The film is a companion effort to highly successful "Martin Luther," cording to Robert E. A. Lee, execut secretary of Lutheran Film Associates, group responsible for both productio Lee has already gone to Hamburg, G many for several months of product activity.

Head of the production company, Lothar Wolff, who supervised the Lut film. Allen Sloane, author of the Lut film, has written the script for the n venture also. Stuart Rosenberg, vete TV director, is director of "In Father's House."

Religious advisers are Dr. Oswald J. Hoffmann of the Lutheran Church Missouri Synod and The Lutheran Ho and Dr. Henry Endress, head of ULCA Stewardship Department a LLM. Both were active in the product of "Martin Luther."

ULCM PINS

You will want to have your own ULCM lapel button. These are available in four colors, rolled gold at $1.25 each or 6 for $6.00.

A Past Presidents Pin for ULCM presidents is now ready at $3.50 each. Order from

United Lutheran Church Men
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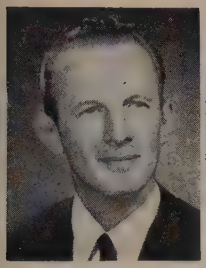

MAN TO MAN

by LAWRENCE M. REESE

Christian Men—Out on A Limb

ECENTLY I jotted down ten problems g America today—problems which the cold, hard thinking and action od-inspired men. Because I have cer- convictions regarding these problems, adding a few comments—comments h put me out on a limb. Yet I'd r be out on a limb and be sawed nan sit back and let problems con- to grow.

Uniform Marriage and Divorce. June is the month of weddings—of separations and divorces. But the sses of law in the various states and nces are so varied and confusing that n can be married in one state and n another. His divorce may be recog- in one area while another regards as a bigamist. Men all over the ed States and Canada should do all eir power to bring order out of the in present-day marriage and di- laws.

Capital Punishment. My own Chris- convictions do not allow me to em- capital punishment. Before you re- "What'll you do, let murderers go ", let me quickly reply that I believe y should be protected. But have we tried to solve this knotty problem? ve doing all we can to prevent crime are we doing some hard thinking about answers which are more satisfying than killing the killers. I haven't found many Christian cell groups spending time and money on this problem. It's rather simple to be for or against capital punishment. What we need is top Christian brainpower hard at work to find a better answer than we've found thus far. The Gospel has something to add to the good work of social scientists and law enforcement experts.

3. *Revise the Lobby System.* Spend some time in our nation's capitol and you become aware that legislators are under terrific pressure from certain groups. They are to represent the people who elected them. And those people back home may exert a pressure in keeping their own selfish interests. Pressure from folks back home is often mild compared to the paid professional lobbying done by special interest groups. Paid professionals lobby for big cities, farmers, veterans, football, airlines, TV, Army, Navy, Air Force, to mention only a few. Legislators are human and are often influenced by these constant pressures. Can we change this system?

4. *Better Public Schools.* The emphasis here is on "better." Our schools today are good, thanks to dedicated people who are often underpaid and poorly supported by

their communities. (Check next time you pay your taxes and see what percent goes for schools as compared with all the other services.) As long as men are paid more for being disc jockeys and soap salesmen than for teaching, we cannot expect our schools to produce top products. Why should local PTA groups have to struggle for members, spend their energies on cake sales and carnivals instead of studying child development, curriculum, and how home and school can work together?

5. *Intelligent Voting.* It's distressing to learn from political analysts what characteristics the next President of the United States must have. He must have personal appeal, vote-getting ability, please labor and big business, separate himself from his religious convictions, impress the large number of women voters and be acceptable to the big wheels of the party machine. Little wonder that a modern writer used as his subject: "Why the Best Man Cannot be Elected President." Whether we are voting for president or for a local bond issue we need to set higher standards of voting. This means that Christian men must be willing to go out on a limb for principles and stay with them until the right people and issues are victorious.

6. *Decline of Public Morality.* Rigged TV shows and dishonest advertising are symptoms of a deep disease: we are more interested in expediency than integrity. We have a conditioned reflex that suggests that the ring of the cash register is more important than the integrity of the product or the joy of work. Before accusing the Communists of fabricating truth to suit their purposes, it might be well to take a long hard look at ourselves.

7. *Racial Tensions.* No need to go into this item any further. Our Christian conscience is pricked daily on this one. Obviously there is no easy path to the solution of this problem. But the Christian responsibility is clear: he cannot be content until he has done his part to resolve situations in accordance with God's will and in the manner in which God would have it done.

8. *Gambling.* Whether it's recreation or disease, gambling is becoming one of the largest and most controversial problems in the country. From bingo in the church basement to the headquarters of the country's largest numbers syndicate, gambling has millions of people in its clutches. Our ideal of Christian stewardship conflicts directly and compellingly with gambling. How can we remain silent?

9. *Misuse of Public Funds.* Normally our money goes where it should go, but not always. Cocktail parties, countless of expense accounts, are paid for by people who do not condone cocktails and certainly cannot afford to pay for them. Democracy gives certain people much their way with other people's money. It's our job to see that OUR money is used wisely and well. Incidentally, this applies to the numerous door-to-door solicitations for every disease known to man.

10. *Better Care for Forgotten People.* In a land of 180,000,000 people, no one can be forgotten, especially if they are old or in a mental hospital or live on the wrong side of the tracks. Even though there are professional groups to provide care for these people, isn't it basic to the Gospel that we search for people who should be loved and served?

There they are, ten areas of real concern. Why bring them to the attention of Lutheran men (and merely comment on them without suggesting what might

)? I have one purpose in mind. ng seen the Spirit active in the ch, I am certain that the church will e increasingly in problems of the day. ay's good churchman expects the bel to lead him beyond the comforts of his pew to the arena of the world and its problems. Man to man, I'm hoping that your group will delve into some of these problems and do your share to let the power of God do what man cannot do for himself.

ne Courage To Care' Is New Study Book

he Executive Committee of the M approved the use of a special em- is for the program year of United eran Church Men at all levels of nization. The study emphasis is to a boost to our understanding of our stian social responsibility as men of church. This emphasis was recom- ded by the Study Committee of M, which concluded its work and e its final report in April.

ne study book to be used by men in ings at the congregational, confer-/district and state/synodical level is *Courage to Care.* This study book been written by the Rev. Franklin man of the School of Religion of the ersity of Iowa. It is based on a three ne study prepared by the Board of l Missions, ULCA on the subject of Christian social responsibility. The book is written in popular style and with many of the social concerns of day. It is divided into ten chapters s accompanied by a leader's guide.

ne ULCM office in New York plans ake a mailing this summer of a sam- copy of the book to each affiliated M congregational unit. This will the congregational units ample time an the study of the book. It is sug- d that, among other plans, the M may want to sponsor a congre- nal study of the book, enlisting the aid of the other organizations of the congregation. ULCM officers intend to send out a list of suggestions as to how this study can be effective in the congregation. While it will be ready for use with your September meeting this fall, its use is not limited to that date.

The study book is so arranged that the average group can make the study in ten monthly meetings. It could be combined into five meetings in one week. It might be used in a weekend institute on Chris-

Courage

Fight one more round. When your feet are so tired that you have to shuffle back to the center of the ring, fight one more round. When your arms are so tired that you can hardly lift your hands to come on guard, fight one more round. When your nose is bleeding and your eyes are black and you are so tired that you wish your opponent would crack you one on the jaw and put you to sleep, fight one more round—remembering that the man who always fights one more round is never whipped.

—James J. Corbett

tian Social Responsibility. It might be used over a period of five Sunday evening sessions. We suggest that you contact your Church Council and discover if the ULCM might not be responsible for having the congregation study this book.

This theme should not only be the emphasis in the congregational ULCM during this period, but we urge that all conference/district meetings and rallies use a Christian Social Responsibility theme in their programs for the fall and spring. It would be very appropriate if the fall meetings became rallies for pointing men to their responsibilities as Christian citizens in the whole area of the political life of America. The spring meeting could have another subject, such as "The Evil of Abundance." By very careful planning you will be able to discover competent leaders on these subjects. We suggest you contact the Department of Social Action of the Board of Social Missions.

The synodical or state ULCM sh also use this theme in its annual co tion. Again, we point out that ther many facets of this particular theme. may wish to have representatives of synodical committee on Social Actio range the program for your conven They could very well develop some o concerns in this area which are prese your own synod.

The ULCM will make availab poster for display in the congreg highlighting the theme in an illustr way. Also available will be flyers fo in promoting the study in the cong tion. A small pocket-size program f or card will also be available for dist tion to the men. We urge that the L er's Guide be secured from the br stores of the United Lutheran Publica House at 50c a copy.

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e Order for Public Confession

by ROBERT P. HETICO

Are our men really convinced of their sinful nature? Do they clearly understand the doctrine of simul justus et peccator*? Are they aware of what is involved in the public confession of sin? Do they have the confidence they need in the words of absolution spoken by the pastor?*

These are some of the questions which this topic will seek to answer, as it probes the nature and form of the Order for Public Confession. The device suggested for conducting this study is the use of smaller buzz groups. These groups will meet individually for intensive study, and then join together in the larger group for further discussion. The results should be beneficial for all concerned.

vareness of Sin (Buzz Group I)

ME YEARS AGO it was to be very rn to speak of the innate goodness an. Many people ascribed to the n: "Every day, in every way, we etting better and better." During happy days it seemed as though through the means of scientific dis- es and technological advances, was but surely working his way to a. There were those who felt that there would be no need for a n after death, for a heaven on earth d within the grasp of mankind.

these dreams were first cracked the beginning of World War II. n became apparent that men had et learned, for all of their dis- es and advances, how to live to- in peace. And the dream which racked by the war was split asunder e explosion of the first atom bomb Hiroshima. Now it became apparent he spiritual perception of man was far behind his scientific expansion. Now mankind is faced with another monster Frankenstein, which threatens to destroy us. Actually, we threaten to destroy ourselves unless we find some way of harnessing our own evil. Basically, it boils down to this: unless we can overcome our own sin, and hate, and lust for power, we will bring about the end of mankind upon earth.

And here our confidence completely deserts us. For history, and our own personal experience, has proven that by ourselves we are unable to overcome sin. For centuries men have tried to build a better world, and they have all failed. For centuries men have tried to sublimate their sin, but have succeeded only in piling up a greater mound of guilt.

The Church Knows Better

But throughout the last twenty centuries of man's existence, one group has consistently tried to point out the wrongness of this view. The followers of Christ, the communion of saints, have always been convinced of the wrongness of believing in the innate goodness of man. Christians have always known that man by himself cannot overcome his own evil

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nature. While at the same time pleased that scientific discoveries and technological advances have been able to alleviate some of the ills of this world, the Christian has always recognized that these advances can also become weapons for destruction in the hands of evil men. If the Christian church has always known this, does it also have the answer for the harnessing of sin? Is there some means by which man can overcome the serious effects of his sinful nature?

The church has at least a partial answer for the problem. For centuries the church has geared its message to the sinner, rather than to the so-called "good man." Paul wrote to a friend thousands of years ago: "The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners" (1 Timothy 1:15). The biblical witness of man sees him indeed as a child of God, but at the same time sees him as a rebellious child actually resisting the covenant God. The Scriptures see man as a collective whole, all part of a fallen humanity, and the witness of the Scripture makes its appeal to the consciences of rebels in revolt. The Bible has never deceived itself as to the true nature of man: he is a sinful creature who, despite God's goodness to him, has rebelled against the love of God.

God Has Done It!

But, beyond all reason and understanding, God has chosen to forgive the repentant sinner! What man cannot achieve on his own, God has achieved for him through Christ. Without any merit or worthiness on our part, God has sent his Son to earth, to live among us, to become one of us, and to offer his sinless life as a sacrifice and substitute for us. The guilt of our sins is wiped away by what Christ has done for us on Golgotha. Thu least part of the problem is solved guilt of our sin is taken away. But of the problem remains.

But Man Still Sins

For even when this rebel, hearin proclamation of the Gospel, lays his arms and surrenders to the lov God, *he continues as a sinner.* Lik reformed alcoholic, who continues t himself an Alcoholic Anonymous, s forgiven rebel was and is a sinner. though God's forgiveness has res him to a life relationship, he remai the presence of God a sinner. The predicament of a forgiven man lies i fact that he is at the same time a just and a sinner. There are two men l in him: the old rebellious Adam, an new man in Christ who in daily for ness strives to do the will of God.

This very basic concept of Luth ism, which is called *"simul justus et cator"* (at the same time just and sin must be understood in its deepest i cation if forgiveness and the new li Christ is to mean anything. We d speak of a progress in which there slow but sure change for the better in the life of the forgiven sinner "I's" are as vigorous and as health they were some years ago. Neithe old Adam nor the man in Christ s signs of weakening, and the dra struggle of faith goes on continu in the life of the man.

Of course, it must be recognized the longer the new man struggles better he learns to know the techn and patterns of the old Adam. "growth in grace" does not mean th is, therefore, a better Christian. B does mean that he has learned to be open to his Lord and alert to his v

more prone to trust in him rather in the weakness of his own life.

ne man who comes to receive the 's Supper finds himself then in this ition. He is already sure of the for- ness of sins, once he stands in humble ntance before God. But at the same he knows that his future life will be filled with sin, no matter how his intentions may be at the moment. *simul justus et peccator,* at the same justified by what Christ has done, yet a sinner.

tions for Buzz Group Discussion

While the outward situation of mankind s changed radically since the time of Paul, is the spiritual state of mankind any better?

2. Do people actually become "better" in their lives? Is a man ever able to completely overcome any single sin? If he can conquer one, can he conquer all? Do new sins appear? Does the Christian grow more sensitive to sin through the years?
3. Do you feel that you are *simul justus et peccator,* or is this Reformation concept as outmoded as medieval armor? Is the biblical concept still valid in our lives today? Is the story of Adam's fall into sin an old wives' tale, or it is relevant and typical in our world today?

II. Confession and Absolution (Buzz Group II)

There are two important words in the Christian's vocabulary when he contem-

THE INTER-LUTHERAN TOPIC FOR AUGUST

Aims

1. To offer to the men a detailed explanation of the Orders for Public Confession.
2. To have the men understand the continuing need for such an Order (*simul justus et peccator*).
3. To give an understanding of the need for additional private preparation before coming to Public Confession.
4. To indicate the nature and extent of such private preparation.

Suggestions for a Devotional Service

Hymn: "With broken heart and contrite sigh" (No. 367, SBH)
Psalm 51, followed by the Gloria Patri
Scripture Reading: Luke 15:1, 2, 11-32
Collect: SBH, p. 233, Number 112
Hymn: "My faith looks up to thee" (No. 375)
Buzz Groups and Discussion
Collect: SBH, p. 233, Number 115
The Lord's Prayer, followed by the Benediction

Questions for General Group Discussion

1. Is it necessary and desirable to have an Order for Public Confession? Would it be better for each individual to prepare himself privately at home before coming to receive the Lord's Supper?
2. Does the concept of *simul justus et peccator* appear in the shorter Order for Public Confession? Where? Does it appear in the longer Order? Where?
3. Do the elements of confession (admission of sin, expression of sorrow for sin, admission that we are helpless to correct the situation by ourselves, and a humble call for mercy) appear in the Orders for Public Confession? Where?
4. Does the distinction between individual sins and sin appear in the Orders for Public Confession? Where?
5. Should a man come to receive the Lord's Supper if he has no awareness of sin and no sense of guilt?

plates receiving Communion: confession and absolution. The first word pictures the opening of man's heart to God. It may portray the enumeration of the sins which burden his conscience. It dare never be looked upon merely as the opening of a man's life to the all-seeing eye of God.

For whether the man is ready to admit this or not, the truth still remains that God already knows all about him. God already knows his every deed, his every word, and his every thought. God can see both the action and the motive which prompted it. He knows us far better than we are able to know ourselves. In many Greek Orthodox churches God is symbolized by the picture of a single eye. This symbolism makes a man aware that he who enters into the presence of God ought to know that God knows all things and sees all things.

What Then is Confession?

Confession is much more than merely admitting God into our inmost lives. He is already there, and nothing we can do can possibly keep him out. Confession goes far beyond this point. Confession admits to God that many actions, words, and thoughts have been sinful, and that all of these were prompted to his innate rebellion against God.

It is not always easy to admit that we have done wrong, and that we are sorry for the wrong we have done. Often we try to deceive ourselve into thinking that what we have done is not really wrong at all. We make all sorts of excuses, we find all sorts of "extenuating circumstances" which make of us a special case. But even when we do recognize a wrong, we are not always ready to say that we are sorry that we did it. Too often sin is very enjoyable.

A man once came to his pastor seeking assurance of God's forgiveness openly admitted that he had, on a ber of occasions, committed adultery a married woman. He knew that this wrong, and wanted to be assured God was willing to forgive. As the p helped the man unburden himsel became apparent that the man was at all sorry that he had sinned. In a he was rather proud of his achiever and openly expressed the joy he experienced in committing the sin. W asked whether he intended to men ways in the future, he answered tha had absolutely no intention of givi up; he enjoyed it too thoroughly. viously, such a man was not ready the forgiveness of God. God al knew all the man had to tell. There here no feeling of humble repentanc feeling of horror at the immensity o sin, no begging for the mercy of a l Father in heaven.

Beyond this, the repentant man also know that individual sins are m symptoms of a basic disease: sin measle spots on the body are m symbols of the presence of the disea the body, so sins merely indicate an i rebellion against God. Because w not want to fear, love, and trust in above all things, we commit sins. admission of individual sins is enough; we must get to the heart o matter. We must admit our innate c to oppose God.

Kinds of Confession

Thus far we have spoken mostl terms of confession to God directly, e in private or in public. Luther s about three kinds of confession: confession made to a brother a whom a sin has been committed, confession made to God directly,

confession made to a pastor or a her Christian where the burden and uish of unforgiven guilt has not been d by other means. All the factors ssary for confession, already dis- ed above, would apply in each of e instances. Even psychology acclaims great therapeutic value of confession.

n Have I Confessed Enough?

erhaps Lutheranism has stressed the t of self-examination and confession much; for if the emphasis is placed , many a weak believer can never be if he should commune. While it is that Paul tells the Corinthian con- ation to examine itself, if such nination is done with the idea of enting to God a perfect specimen , of course, Paul's words have been used. We do prepare for receiving the ament, but if such preparation ren- the verdict "ready, fit and able," the believing man cannot see that pt for the grace of God which for- s, no man could ever be blessed in breaking of the Bread and sharing he Cup.

the *Small Catechism* Luther asks the tion: "Who is it then who receives this Sacrament worthily?" He answers: "Fasting and bodily preparation are indeed a good external discipline, but he is truly worthy and well prepared who believes these words: Given and shed for you, for the remission of sins. But he who does not believe these words, or who doubts, is unworthy and unfit. . . ."

What Is Absolution?

There is a second word which enters into the problem of the manner in which a man prepares. The word "absolution" has often been misapplied and misused, but it still stands as an important word in the Christian's vocabulary. Confession, which is actually diagnosis, can mean very little unless there is a good prognosis. To admit one's guilt means little unless the burden of guilt is lifted. Confession alone does not do this, for, as our Catechism asserts, confession consists of two parts: one is that we confess our sins, the other that we receive forgiveness. The Absolution is the oral proclamation of forgiveness. It is a witness that the Living Word of God, Jesus Christ, is God's forgiving love. When we cry out in the anguish of our conscience, the Absolution is the joyous announcement that God,

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who is holy, is also faithful and forgives us all our sins.

It is of great importance that the man who prepares for communion makes his preparation in the framework of the open heart, which confesses to God, and the open ear, which hears from God the news of forgiveness.

Questions for Buzz Group Discussion

1. What are the merits of a confession made directly to God in the private of one's own soul? What are the merits of a public confession made during a service? What are the merits of a confession made to a pastor or a Christian brother? Is one method always right or always wrong?
2. Why does Luther and the Augsburg Confession remind us that confession is not only the enumeration of all sins?
3. A man once made a practice of going to each member of his family to ask for their forgiveness before going to receive the Lord's Supper. Is there any value in such a practice? Is there anything wrong with it? Would you recommend that this become a general practice?
4. What are some of the things which might prevent a man from making a full complete confession to God? What prevent a man from knowing the f of God's forgiveness?

III. The Orders for Public Confession (Buzz Group III)

The genius of confession lies i spontaneous expression, "but as church orders herself for worship does things decently and in order. Orders for Public Confession, which in our hymnals, are intended to assis individual worshiper and the total gregation in its worship before God. Orders are arranged so that the indivi is confronted with the biblical pictu a holy God and a realistic picture man who has rebelled.

According to the rubrics, the lo Order may be used on a day before administration of Communion, and brief Order is to be used on the Su when the Lord's Supper is administe The entire service is geared to place worshiper in the position of self-exam tion. The songs and the Scripture les all aim at producing within the hea sense of guilt and unworthiness.

The Parts of the Service

The Exhortation, which precedes actual confession, outlines, once ag the meaning of The Lord's Supper the graciousness of the Gospel, w permits men to receive forgiveness. three questions which strike at the h of man's nature, stir up a man's ear feelings so that both in guilt and in f he rests on the love and mercy of G The confession of sins (and it is inte ing to note that the pastor is one of confessing church) is a brief but co statement of our need for the forg ness, which only God can offer.

Whereas the Order to this point emphasized the rather helpless condi

e worshiping assembly, the Absolu-
which the pastor pronounces is like
Emancipation Proclamation. The
h hears the Word of the Gospel, and
is freeing Word of Power they are
red to a relation of peace with God.
n the word of pardon is ended,
h declares so simply and yet so pow-
ly: "I, therefore, declare unto you
do truly repent and believe in him,
ntire forgiveness of all your sins,"
hurch can do nothing better than to
the beautiful Collect for Peace, in
h the continuing peace of God is
ested.

lusion

lemnly and beautifully has this Or-
for Public Confession been outlined
ır hymnals. The man who intends to
l in God's presence to receive the
ance of forgiveness in the Bread and
Wine can make no better preparation
to include himself among those
rs who with broken and contrite
s earnestly desire the forgiveness of

man is never fully prepared to re-
the Lord's Supper. But the eligible
nunicant is not one who is totally
ared, but one who believes the words
n and shed for you." Lest any build
se optimism because he has confessed
erly, or lies crushed beneath the
ir of pessimism because he has not
he guilt, let him know that the "God
whom all hearts are open, all desires
n, and from whom no secrets are
knows our thoughts and in spite of
comes to bless us with his love.

tions for Buzz Group Discussion

there something wrong about an orderly
rm for confession? Must a confession
ways be a spontaneous expression of
ilt?

2. May a person, even after going through the Order for Public Confession, still be unworthy to receive the Lord's Supper? Can a person receive worthily without participating in the Order for Public Confession?
3. How can a person accept from the lips of the pastor the forgiveness of sins? Is there any biblical sanction for such a proclamation?
4. What advantages are there in having a special service for public confession? What disadvantages? What is gained and what lost when the shorter Order for Public Confession is used immediately before The Service for the day?

Suggestions for the Leader

The device suggested for the use of this material will require some careful thought and planning on your part. Begin to make your plans at least two weeks before the meeting is to take place.

After you have conducted the opening worship service at the meeting, simply announce that the group will immediately break up into smaller buzz groups for individual private study. Organize the men into three groups of equal size. Arbitrarily assign men to each group, rather than asking for volunteers, or first announcing the subjects and then asking the men to choose the group they wish to attend. No buzz group should contain more than ten or twelve men. If your entire group is large, then divide the men into six groups, or nine groups, assigning duplicate topics as necessary. Appoint a meeting place for each of the groups, so that they can study and discuss without disturbing one another. Announce the leader for each group, and send them off for their individual study.

Leaders for each of these buzz groups should be chosen, and their cooperation secured, at least one week before the meeting. Provide them, before the meeting, with copies of the material their group will be using. Each group will use one of the three major divisions of the topic material which follows. Each buzz group leader will be expected to read over his material before the meeting begins.

Once the buzz groups begin to operate, the leader assumes the chairmanship of his

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group. He first appoints a recorder, who note what the group discusses, and wil responsible for making a report to the la group at the proper time. When this is d the buzz group leader will read the m rial to his group. Perhaps certain port will have to be read twice, so that group fully understands. The buzz gr leader then calls for questions from men in his group. Perhaps one passag not clear, and must be further explained one of the men may not agree with a s ment appearing in the printed material. these matters have been cleared up, the group begins to discuss the questions w appear at the end of their material. The groups do not at this time discuss the q tions labeled "For General Group cussion."

You, as the leader for the entire gr will have to keep in touch with each the buzz groups, to help them unders their task, and to determine when they finished with their work. When all buzz groups seem reasonably well fini with their tasks, re-assemble the entire gr for further action. First, ask the recorder each buzz group to share the discussio his group with all the men. When recorder has done this, then go to the "Q tions for General Group Discussion." will serve as chairman for this larger gr discussion. Your task is only to *guide* discussion of the men. You will enter the discussion only when it becomes a lutely necessary for you to do so. W the discussion begins to lag, or you s to have reached the point where all men agree, then close the meeting as gested in the devotional service.

This may sound easy, since you hav formal presentation to make. But don' deceived; your task is not as easy a seems. In order to keep the men to task, you will have to have an underst ing of the entire subject. Read over all material, for each buzz group, before meeting begins. Do some careful thin about the questions for group discussion. to formulate answers in your own mind. be careful not to force your conclusions the group when you meet.

A great deal of the success or failu this topic depends on your guidance. pare carefully, so that all may benefit.

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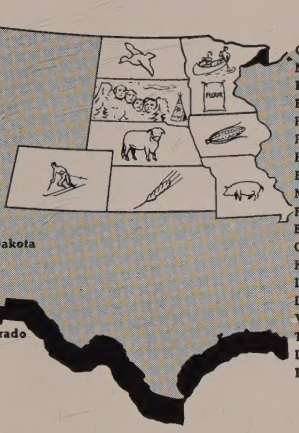

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